

Community Service

News

Vol. X Sept.-Oct., 1952 No. 4

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MEETINGS AND CONFERENCES

Sept. 16-18. Am. Country Life Assn., annual conference, University of Wisconsin; theme "The Farm Family, Its Contributions and Problems."

Sept. 20-27. Internat'l. Congress of Housing and Town Planning, Lisbon, Portugal.

Sept. 29-Oct. 3. Natl. Recreation Congress, Seattle, Wash. Sessions for supervisors of recreation, playground directors, etc.

Oct. 2-5. Annual Conference, Rural Youth U.S.A., Jackson's Mill, Weston, W. Va. For information write headquarters, 210 Fifth St., Marietta, Ohio.

Oct. 5-8. Am. Society of Planning Officials, Copley-Plaza Hotel, Boston.

Oct. 17-22. Thirtieth Annual Convention, Natl. Catholic Rural Life Conference, Hotel Bancroft, Saginaw, Mich. Talks and discussions on rural education, young people, migrant laborers, recreation, etc.

Oct. 20-23. Annual Conference, Adult Education Assn., Mich. State College, East Lansing, Mich.

Oct. 20-24. Am. Public Health Assn., Cleveland, Ohio.

Oct. 29-31. Natl. Town and Country Convocation, National Council of Churches, Deshler-Wallick Hotel, Columbus, O.; for information write 35 W. Gay St., Columbus.

Dec. 14-19. Sixth Internat'l. Conference of Social Work, Madras, India. Theme: "The Role of Social Service in Raising the Standard of Living." For information on lowcost group travel plans write Joe R. Hoffer, 22 W. Gay St., Columbus 15, O. Mr. Hoffer is Secretary-General of the Conference

Feb. 19-21. Annual conference, Council of Southern Mountain Workers, Berea, Ky.

Community Service News, issued bimonthly except July and August by Community Service, Inc., Yellow Springs, Ohio. \$2.00 per year, two years \$3.00. Griscom Morgan, editor.

Community Service, Inc., is an organization to promote the interests of the community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members. Community Service was incorporated in 1940 as a non-profit organization to supply information and service for small communities and their leaders, in the belief that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding years has reinforced this opinion.

Members of the Board of Trustees of Community Service, Inc., are: Morris Bean, pres., Morris Bean & Co., Yellow Springs; Sara Braddock, Waynesville, O.; Clare Burt, Brampton, Ont.; Rev. Henderson Davis, Allen College, Columbia, S.C.; Richard Eastman, Selma, O.; Stanley Hamilton, Rural Life Association, Richmond, Ind.; Benjamin Katon, Yellow Springs, O.; Samuel Marble, pres., Wilmington College, Wilmington, O.; Joe J. Marx, pres., So-Lo Marx Rubber Co., Loveland, O.; Caroline McGregor, Yellow Springs, O.; Paul Miller, Michigan State College, East Lansing, Mich.; Svend Peterson, Wilmington, O.; Robert A. Polson, Cornell University, Ithaca, N.Y.; Irwin Sanders, University of Kentucky, Lexington, Ky.; J. P. Schmidt, supervisor, Community Institutes, Extension Service, Ohio State University.

THE COMMUNITY VERSUS POLITICAL PARTIES

Occasionally we see a family which is organized on the two-party system. Father and mother compete for the loyalty and support of the children for their antagonistic programs and policies. We do not think of such a family as being fully admirable. In a neighborhood or very small community, division into two competing and antagonistic parties or factions does not add to the quality of living.

There is a process of reaching agreement which for long ages was characteristic of small communities the world over, and which continued until the community and its ways were subjected to the power of feudalism and empire. Vestiges of this process have survived in many places, and similar processes repeatedly re-emerge in the operations of social, economic and religious groups. We may illustrate it by the town meeting which formerly took place in small communities around the world in the northern hemisphere.

The elders of the village are gathered in a circle for discussion of important community business. In a larger circle around them are the men and women of the village, informally sitting or standing, and listening to the discussion. From time to time a person in the larger circle will enter into the discussion of the elders, giving a bit of information or expressing an opinion. Anyone may speak his or her mind, the weight given to such expressions depending on the character and intelligence of the speaker.

This informal give-and-take continues until there is substantial unity in the community. If the subject under discussion is one on which there has been sharp difference of opinion, feeling may run high. However, discussion will continue, perhaps through many sessions extending over weeks or months, until finally a general judgment of the community emerges, which represents substantial consensus. To take a vote and to act upon the wishes of a majority while there was still a substantial absence of unity would be looked upon as coercion and as violation of community rights and community spirit. In discussions of democracy which took place in the seventeenth and eighteenth centuries the question was often raised as to whether the process of voting was not antidemocratic, whether it did not represent coercion of a minority rather than a process of finding agreement.

Americans have developed a folkway of action by formal parliamentary procedure and of decision by majority vote, until "Roberts' Rules of Order" are looked upon as having natural authority, somewhat comparable to the Ten Commandments. We do not realize that this attitude is only a folkway, and that to a considerable degree the habit of deciding by majority

vote represents a failure to thoroughly examine a subject until it is generally understood, and a consensus of judgment is reached. Thus decision by majority vote represents a social failure—a failure to achieve unity of outlook on the subject in question. This folkway, of decision by majority action following discussion under rules of parliamentary procedure, is continued partly because we have thought of it as a natural expression of democracy. Should we come to recognize it for what it is we would in many cases abandon it for a more natural and fundamentally more democratic process.

Our unthinking commitment to parliamentary procedure and to decision by majority vote has bred in us a feeling that it commonly is not feasible to arrive at unity of opinion, and that it is necessary for the majority to act against the judgment of a minority. Some cults, realizing that minorities are often more nearly right than the majority, use this to justify dictatorship by the minority. Yet all through our society there are groups which seldom act by majority control, and which do habitually achieve unity. The Friends (Quakers) use that method. The London "Yearly Meeting of Friends," which is the central body of English Quakers, has done its business for 300 years without taking a vote. In many, if not most, large American corporations decision is commonly reached by consensus. In many such bodies a formal vote is seldom taken.

In many a fine community the old community ways still persist, and it would be looked upon as inconsiderate and crudely unwise for a majority to carry through an important action against the considered judgment of a minority. The apparent saving of time by not waiting for full agreement is commonly more than counterbalanced by the internal friction and lack of whole-hearted cooperation which follows action which is in conflict with the considered judgment of a minority.

The existence of political parties which are hostile to each other indicates the absence of the quality of community on the level on which the parties operate. We have tended to raise the "two-party system" to the level of a fundamental political principle. In fact, at best it is no more than a political device which reasonably well serves its purpose. Even in a country as large as the United States, it is not the only available method of arriving at decisions. For instance, the Federal Reserve Bank system was not arrived at by party strife. Able men of varied political alignment approved the proposal in the public press until there developed a general consensus. The measure was then enacted into law without party division.

At the present moment we are witnessing a political campaign in which the concept of a two-party system and majority rule prevails, as contrasted to decision by consensus. We see the traditional tricks and strategies for acquiring prestige, for bringing discredit on the opponent, often without regard to the merits of the issue. Special interests and sectional attitudes

are weighed and juggled with a view to electoral votes. Two presidential candidates, who by character are above the level of party intrigue, manipulation and mudslinging, have difficulty in keeping themselves from being engulfed in the whirlpool of party maneuvering. Party structure is maintained largely by those who hope to profit by jobs or influence.

It is often said that the process of voting arose as a substitute for physical battle. Soldiers' heads could be counted instead of broken. Our process of political campaigning gives weight to that tradition. It is more a form of conflict than a search for common ground. With a change of folkway it might become customary for political candidates to compete in an effort to give an all-round, balanced appraisal of the issues under consideration, with an effort to arrive at a judgment according to the merits of the issues, regardless of party lines.

Theoretically this is the process followed by governments with a one-party system. The fraudulence of those one-party governments lies in the fact that they make a pretence of unity and consensus by a process of regimentation and coercion, rather than by free, mutual inquiry. When we see the limitations of our own two-party system, and the coercive despotism of the present-day one-party governments, can we not imagine that neither of these is a satisfactory expression of democracy? Perhaps some other methods different from either would be superior to both.

And there we come back to the ancient process of arriving at consensus in the ancient community. That method can best be revived by beginning in the small community, where people can know each other, and can know at first hand what the local issues are. In such circumstances the process of arriving at unity of opinion can be practiced and perfected. As people have experience on the community level they can begin to extend the process to larger groups. Thus the small community in a very effective way can become the schoolhouse of good government.

In the meantime the process of seeking for consensus can be tried out in many relationships. We can help to develop the habit of inquiry rather than that of seeking mastery through partisan propaganda. In education we may further this development by reconsidering the custom of debating. In the usual debating contest each contestant tries to disclose only those elements of his own side which will help that side to victory, and to expose only those elements of the opposing position which will help to defeat the opposition. Fair and impartial presentation of the issue is not in the debating tradition. It would be an advance in educational method if the contestants would compete in an effort to give an unbiased, accurate appraisal of the issue, and a judgment based on such an appraisal. Modern democracy has much to learn from the old community.

HOW TO ORGANIZE A COMMUNITY COUNCIL*

The steady growth of community councils over the country during the past ten years has resulted in many inquiries as to methods for initiating them, and as to their proper structure and function. We have gathered information on the subject from various sources, and present the gist of it here. As will be seen, there have been no striking new developments. The chapter on "The Community Council" in the book *The Small Community*, published in 1942, covers the ground about as well as does the later literature. However, the air has been somewhat cleared by the experience of numerous communities with this new and useful form of organization.

A movement for the organization of a community council may be initiated by any persons or by any organization interested. Sometimes the suggestion comes from the local civic club, sometimes from a women's organization. The extension departments of some state universities have one or more staff members who visit communities and advise with the citizens on methods of organization. In Los Angeles County, California, an official was appointed by the county government to organize and to counsel with community councils.

The extension service of the University of Nebraska issues the following suggestions:

A community council should be adapted to the characteristics and needs of the individual community, and since no two communities are alike, there are probably no two councils which should be identical in structure and function. No detailed blueprint can therefore be given for a council which would be suitable for all communities. Nevertheless, it may be helpful to outline certain steps which often are taken in the organizing of a community council and to present a sample constitution for consideration by communities interested in this subject. It should be kept in mind, however, that these proposals are merely suggestive and subject to variations in accordance with local problems and needs.

A. Preliminary meeting.—A logical first step in the formation of a

*We are indebted to the following community service agencies and workers for cooperation in bringing together materials for the preparation of this report: Otto G. Hoiberg, Community Service and Institutes, University of Nebraska; Gordon Blackwell, Institute for Research in Social Sciences, University of North Carolina, and Alexander Heard, secretary, Chapel Hill Community Council; Curtis Mial, New York State Citizens Council; Cynthia Jones, Community Adult Education, University of Michigan; Elizabeth Halfert, Dowagiac, Mich.; W. H. Stacy, Extension Service, Iowa State College; and John Given, Lexington, Ky.

community council is the calling of a rather informal get-together on the part of all interested individuals for the purpose of talking the idea over. If the consensus of this group is that a community council would meet a real local need, a temporary committee of about three individuals should be chosen to draft and send out a letter to each local civic-interest organization (Chamber of Commerce, Lions Club, Women's Club, the various churches, Farm Bureau, public school, village council, and similar groups). This letter should explain briefly the nature and purpose of a community council and extend to each group an invitation to send a representative to a meeting scheduled on a specified date for the purpose of considering the establishment of a community council.

B. Organizational Meeting.—If the response of the various groups is favorable, the delegates assembled should organize themselves into a community council, choosing a temporary chairman and secretary as well as a committee to draft a constitution for consideration at the second session of the council. It would also be well at this organizational meeting to appoint a committee to begin a study of the problem which appears to be in most urgent need of attention in the community. It is important that creative work be started by the council as soon as possible.

If, on the other hand, the response of the respective groups does not warrant the formation of a community council, the group assembled might wish to appoint an independent committee to investigate the community's No. 1 problem, whatever it might be, and plan a program of action to solve it. This committee would be responsible only to itself and would disband when its work had been accomplished.

C. Second Meeting of the Council.—At this meeting the most important task will be to act upon the recommendations of the committee which was appointed to draft a constitution for the Council. Upon adoption of a formal structure, the permanent officers should be chosen and such additional committees established as are needed. Any time left over should be devoted to a discussion of problems which lie ahead.

The Supervisor of Community Services issues a five-page bulletin from which the above is quoted. It includes a "Statement of General Purpose," a statement of "Functions of a Community Council"; "How to Organize a Community Council"; a sample letter of invitation to a preliminary meeting; and a "Sample Constitution." Copies of this can be had from the Supervisor of Community Services, University Extension Division, University of Nebraska, Lincoln.

The Supervisor states that if a community wants to set up a council he usually makes three or four trips to attend preliminary meetings before the organizational job is completed. The proposed constitution is brief and similar to those suggested in other states.

The Extension Service of Iowa State College at Ames also issues a

short bulletin on organizing community councils. It inclines to councils dominated by public officials and welfare agencies.

The Community Services Division of the Tennessee State Planning Commission, 432 Sixth Avenue North, Nashville 3, issues a 13-page bulletin on the organization and functions of a community council, with a suggested constitution. The bulletin includes a check sheet of community needs. This bulletin is somewhat less specific than that issued at the University of Nebraska.

Experience in Michigan. Michigan has done more than most states with community councils. In September 1951 a Conference of Community Councils was held at Ann Arbor under the auspices of the Community Adult Education Department of the Extension Service. The report of this conference includes the following:

The need of the use of school facilities and the value of active support from school authorities were recognized. Some examples of the value of school men as officers were brought out particularly in giving continuity. The danger was recognized of too much influence from school authorities and the danger of relying too much on the superintendent of schools and then finding a change of attitude on the part of a new superintendent. The group adopted as a recommendation that a community council should be organized and operated so as to take full advantage of the interest and leadership of school authorities.

The second subject discussed was membership. One community, Concord, has an organization made up solely of individual members. Its representative felt the value of a closer relation to other civic organizations. The Flushing constitution permitted membership from both individuals and organization representatives. Most of the other places had councils made up only of representatives of other organizations. The recommendation made was that a community council functions best when made up of both representatives of organizations and interested individual citizens. . . .

The lack of continuity through changes in officers was discussed and it was recommended that continuity be secured by provisions in the constitution and bylaws for staggered tenure of office and by continuance of a retiring president as a member of the executive committee. . . .

Exactly half of the community councils in Michigan are concerned to some extent with recreation.

The Community Adult Education Department suggested purposes for a community council:

1. To provide means through which civic groups or individual citizens can present plans and secure cooperation in the betterment of community conditions.

2. To discover and recognize problems, carry on study and planning, and make recommendations for consideration by the responsible authorities.

3. To provide an agency which can suggest priority for community projects.
4. To view the needs and resources of the community as an entirety, together with the relationships of various civic programs and organizations.
5. To furnish a channel for interpretation and information to all civic organizations concerning community projects.
6. To unite the community in support of projects too large or too difficult for any single group to undertake.
7. To stimulate member organizations to a periodic self-evaluation of its own operation.
8. To operate such programs as are of service to all civic organizations but not the responsibility of any one.
9. To maintain relations with sources of assistance on a state or national basis.

The Community Adult Education Department also proposed the following constitution for a community council:

Model Agreement for a Community Council

Article I. *Name and Object*

Article II. *Membership*

Membership shall consist of one representative from each general organization or group of the community and three (five to seven in large towns) selected at large. Those selected by organizations or groups shall be from their own membership and shall be chosen as soon as possible after October 1 of each year.

Article III. *Officers*

The officers shall comprise chairman and secretary who shall be chosen at the annual community meeting.

Article IV. *Meetings*

The council shall meet every three months . . . Meetings of special groups of citizens may be called . . . Special meetings may be called by the chairman or by any five members.

Article V. *Annual Community Meeting*

The council shall arrange for an annual community meeting . . . At this time, projects for the ensuing year shall be presented and voted upon.

. . .

The various councils in Michigan have adopted their own constitutions which vary in numerous respects. Quite commonly members and *alternates* are appointed. Some councils provide for an executive board of from 8 to 12 members which becomes the working body of the council. In another case this board is made up of the officers of the council, plus a few others elected by the council. In another case the executive board is elected by the

council and then from its own numbers chooses the officers. The Chapel Hill, North Carolina, constitution provides that the executive committee shall consist of the officers, chairmen of standing committees, and eight members elected for a period of two years.

We are of the opinion that monthly meetings are better than those held at longer intervals, as interest tends to fade unless frequently renewed. We are of the opinion that it is better for the main business of the council to be done by the council as a whole, rather than by an executive committee. The council meetings then become an educational process.

We are of the opinion, too, that the membership of the council should be representatives of civic-minded organizations, rather than persons who join individually, though a limited number of "coopted" members may strengthen the organization. Many civic minded individuals may be brought into active participation with the council by appointment to committees carrying on council-sponsored studies and activities.

Where a community council is organized for a section of a city the conditions of organization may be different from those in a small community. For instance, the Poe-Jefferson Neighborhood council in Detroit serves the same area as two elementary schools. Its boundaries are: "MCRR Railroad on the north, Grand River on the west, Temple on the south, and Woodward on the east." Its purposes are: "To bring together groups and individuals of the neighborhood on a non-partisan, nonsectarian, interracial basis in order to achieve through democratic understanding, a better neighborhood in which to live." The members are to be representatives of neighborhood block organizations, and representatives of "any other civic, service, social welfare, educational, religious, fraternal, labor and youth organization . . . whose activities are on a neighborhood basis." Individual members are also accepted, upon a majority vote at any meeting. About sixty organizations are represented. This, like most community councils, has a set of bylaws.

The constitution of the Yellow Springs, Ohio, community council, which has been in use for ten years, was recently revised after a study of other council constitutions. Since it defines methods and organization somewhat more fully than the skeleton constitutions presented by the various extension service offices, it is reproduced here.

CONSTITUTION OF THE YELLOW SPRINGS COMMUNITY COUNCIL

Article I: *Name*

Article II: *Purposes*

1. The purposes of the Yellow Springs Community Council shall be to serve Yellow Springs, and the surrounding area which in business, school, church, or recreation is part of the Yellow Springs community (in general

an area extending about three miles beyond the village), in the following respects:

- (a) To provide a unifying and integrating agency for the activities of civic organizations, governmental bodies, and individuals or firms, for the benefit of the community and its members.
- (b) To serve as a medium for expressing the attitude of the entire community of which Yellow Springs is the geographical center.
- (c) To undertake activities in the public interest where no other organization is equipped and ready to do so.
- (d) To further the entire range of community interests, to the end that the possibilities of the Yellow Springs community, both in its local affairs and in its relation to larger units, may be most fully realized.

Article III: *Membership*

1. The Council shall consist of, or include, the following representatives or other persons:

- (a) One representative from each civic-purpose organization which has the following qualifications:
 - (1) The general purpose of serving the public good, and not primarily the good of its own members.
 - (2) A continuous existence of three or more years (though by invitation the Council may invite younger organizations to provide representatives).
 - (3) A membership of not less than one per cent of the population of the community.
- (b) Persons who may be co-opted to become members by action of the Community Council, either because they may be representative of some element of the community which is not adequately represented on the Community Council, or because they are qualified to render some kind of service for which the Council has special need; however, not more than a third of the members of the Community Council shall be co-opted members.

2. The following types of organizations shall not be eligible for representation on the Council:

- (a) Organizations conducted chiefly for the personal benefit of the members, such as country clubs, dramatic clubs and reading circles.
- (b) Secret societies and organizations.
- (c) Political and propaganda organizations, such as Republican or Democratic local committees, a Young Communist League, or a Single Tax Club.
- (d) In case an organization has subsidiary or component organizations, only the central organization shall have the right to claim representation. A loose association of officers or of organizations, such as a local ministers' association, does not constitute a civic-purpose organization within the meaning of this constitution, and is not entitled to representation.

3. Any civic-purpose organization meeting the conditions stated herein may choose a representative to the Yellow Springs Community Council, by such method as it may determine. In case of disagreement as to the eligibility of an organization to appoint a representative, the vote of the majority of the Community Council shall be conclusive.

4. There shall be no restriction of membership in the Yellow Springs Community Council on account of sex, creed, or race.

Article IV: Terms of Office; Choice of Members

1. The terms of office of the representatives on the Community Council shall be for one year, and shall expire September 1.

2. No representative shall serve as a member of the Community Council for more than three terms in succession. Thereafter, a year shall elapse before his or her reappointment. If this provision should result in the turnover of more than half the members at one time, then the Council may choose by lot or otherwise one or more members to serve one additional year, to reduce the turnover to not more than half.

3. (a) Not later than April 15 of each year the Community Council shall communicate with each civic organization which is qualified for representation on the Council, and shall request that a representative to Community Council be appointed for the following year. Each organization shall appoint an alternate delegate who will serve in the absence of the regular delegate. It shall be made clear to the organizations in this communication that individuals shall not serve more than three consecutive years. Effort shall be made to have all such appointments completed by May 15, the representatives to take office in September. The Council may choose a committee to act with the secretary in this matter. (b) Co-opted members may be chosen and co-opted at such times as the Community Council shall see fit, but the terms of co-opted members shall expire on September 1.

Article V: Officers and Elections

1. Elections shall be held yearly at the June meeting.

2. The officers of the Community Council shall be a Chairman, a Vice-Chairman, a Secretary and a Treasurer. They shall be chosen for one-year terms at the June meeting. The Secretary and Treasurer need not be members of the Council, and no limitations shall be placed on the number of consecutive terms these two officers may serve. Terms of office shall begin on September 1.

Article VI: Committees

1. As the need arises, committees shall be appointed by the Chairman by direction of the Council, or shall be chosen by the Council. Such committees may be (a) regular committees which shall serve continuously until discharged following the completion of the purpose or project for which created, or (b) temporary committees serving for specific purposes for short periods.

2. The Community Council may appoint Committee Associates, that is, persons who are not representatives or co-opted members of the Community Council, but who are chosen by the Community Council as members of the committees of the Community Council. They shall be members in full standing of the committees to which they are appointed, but appointment to such committees shall not make them members of the Community Council.

Article VII: Finances

1. The Community Council may assume responsibility for raising and dispersing funds for financing community enterprises that in the judgment of Council could not depend on other sources.

2. Sources of funds may be from a Community Chest or other general solicitation, individual contributors or participation of membership organizations.

3. Disbursements of funds shall be approved by a majority of Council membership.

4. Three persons shall be appointed by Council to serve as trustees of such funds as Council may set aside as surpluses for their use.

Article VIII: Meetings

1. A regular meeting of the Yellow Springs Community Council shall be held each month at a time and place agreed upon. The Chairman, Vice-Chairman and Secretary shall make specific plans in advance for each meeting, and shall notify the members in advance of those plans.

2. An annual report of the Council's activities for the previous year shall be made by the retiring chairman at the September meeting.

3. Other meetings, including general public gatherings for the discussion of public issues, may be arranged by the Council.

4. Since a large part of the work of Community Council will be done by committees, the various committees shall hold regular or arranged meetings as the situation may require.

Article IX: By-Laws . . .

Article X: Amendments . . .

As to meeting the expenses of the community council there is no uniformity of practice. Some constitutions provide that there shall be no membership dues. Others call for a membership fee of \$5 or \$10 for each organization represented. Some call for assessing the member organizations as money is needed. The Yellow Springs Council conducts the annual Community Chest drive, and appoints a committee of nonmembers to apportion the funds to the several organizations, and a committee to supervise such distribution. The community council receives its financial support from this source. However, there is a tradition of operating on a very small budget, and not more than 5% of the community chest funds go to the community council. For several years that community council operated on very limited private contributions.

AN ENGLISH INDUSTRY "TRANSFORMS" INTO A COMMUNITY OF WORK

Recently Community Service had a visit from Mr. Ernest Bader, managing director of Scott Bader and Co., Ltd., of Wollaston, Northants, England. This firm manufactures synthetic resins used in the paint, plastics, linoleum, textile and leather industries. It has about 200 employees.

The interest in the visit lay in the fact that Mr. Bader has been promoting an industrial and social program of a pioneer type. The general aim of the Baders may be seen from the following extract from a statement of policy:

We have come to the conclusion that nothing less than Common Ownership will redeem and reverse the selfish exploitation and bitterness left over from last century still inherent in our present economic order. Only a new conception of the part which individuals should play in society is capable of bringing new life into industry. The spiritual roots of society are formed in good social relationships, in habits of neighbourliness developed in the process of daily working and living and nowhere else. Spiritual life must literally begin at home, in the family, in the factory and business and the local community. Then as it spreads outwards to the nation and humanity at large, the grave tension and threat of a third world war, which characterizes our present civilization, would give place to new hope and new life everywhere.

Ninety per cent of the shares of the company are owned by the "Scott Bader Commonwealth," while 10%, which does not receive dividends or other financial returns, is held by management, as an anchor to windward in case the program should not work out. The 10% has reserve management powers, but no financial interest. The "Commonwealth" is made up of employees who have had at least a minimum period of service, and who are in sympathy with the aims of the project.

Of the earnings of the company, 70% goes for taxes, maintenance, reserves, etc.; 20% is distributed among the employees; and 10% is used for contributions in the public service, as the members may decide.

The industry was first located in London, but now is in a small village about 40 miles north of that city. It is Mr. Bader's hope to build an industrial and social community based on good will and mutual confidence. As a step in that direction Mr. Bader gave his own interest in the industry to the "Scott Bader Commonwealth," and shares income with the other employees in the form of salary and his part of the earnings under the profit-sharing program. The undertaking has been financially successful. It is intended to keep the employment at not more than 250. When the growth exceeds that number the intent is to establish another industrial unit in another small community.

SUMMARY, NINTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY, JUNE 17-18, 1952

The 1952 Small Community Conference at Yellow Springs brought together about eighty people to consider the subject of "Integrity and Freedom in Small Communities." Leaders included Claire Bishop, author of *All Things Common*; Morris Bean, president, Morris Bean and Co., aluminum foundry, Yellow Springs; AshaDevi Aryanayakam, leader of Hindustani Talimi Sangh, Sevagram, Wardha, India, carrying on Mahatma Gandhi's educational program, Basic Education; Henry Federighi, professor of biology, Antioch College, and leader in Yellow Springs Community Council; John H. Given, Lexington, Ky., investment salesman, former director, field service, Bureau of Community Service, University of Kentucky; Barrett Hollister, assistant to the president, Antioch College; and the Community Service, Inc., staff: Arthur E. Morgan, Griscom Morgan, Eleanor Switzer, Richard Eastman, Ralph Templin. Digests of the major talks, and of the jointly held Conference of Intentional Communities, follow.*

"Freedom and the Community," Arthur E. Morgan

Prevailing ideas of freedom are oversimplified. Robinson Crusoe on his island might be said to have complete freedom; yet who would not escape if he could from the solitary freedom of Crusoe's island to the regulated life of England or America? Our patterns of life are made by limitations. We have a sense of freedom when we have full opportunity to live by a pattern that we like. Without a pattern for living, freedom has no practical meaning.

The pattern of living which seems desirable to us has many origins. Partly it is inborn, as in our desire for food, for human society, for physical freedom of motion. Partly it is from tradition, partly from current custom and the prevailing cultural habits. Men find that the patterns of living that are formed by the drift of circumstances are not enough, and they consciously strive to create patterns which will give them larger and fuller lives, in the forms of systems of government, of religion, and of social and economic organization. If some essential element of a good pattern of life is missing, we may not realize it, and yet our "freedom" may be poorer than it might be.

From now on the formation and active application of a community philosophy must be intentional—deliberately cultivated. We must have such a philosophy of community that an intelligent, well-informed and widely experienced person of good will may find in that pattern a sense of freedom.

*See also *Community Service News*, Vol. X, No. 3 (May-June, 1952), containing articles on the conference subject for preparatory study.

*Panel, "The Problem of Freedom," Barrett Hollister, chairman;
John Given, AshaDevi, Arthur E. Morgan, Henry Federighi*

AshaDevi. This question [of the problem of freedom for the small community as a unit in the total society] is very important to us at Sevagram, because the type of small community to which we belong believes in a very definite pattern of life based mainly on agriculture and small industries. This is not the concept of the national government, nor is it the pattern which the rural communities of India as a whole believe in or are working towards. What does freedom mean to us in our small community? Take our educational program. The established educational program of India was started under the British government, and was based on the British system, of which it was a very poor imitation. The educational program that our communities have taken up is something quite revolutionary, anchored around community living, around productive activity. We believe that a small-scale village industry which can be worked with material, equipment and product available locally, is the most favorable industrial occupation for the development of freedom and the small community.

Bishop. Is your community geographical, a small group of people in a certain area with a life of its own?

AshaDevi. The villages in which we work have been going on for generations; our small groups of workers who go and settle in or near them are communities with a very definite purpose.

Given. The small community today is faced with the problem of relating itself, under the stress of times and circumstances, to the larger world whose influence bears down upon it. Sometimes an outside influence or group of people or idea superimposes itself on a small community and destroys its pattern.

As an example, in a mining community all workers were unionized a number of years ago by UMW, and merchants and others generally supported the miners, extending credit to them and leaving miners' bills unpaid until the union won the victory; now the UMW's District 50, a catch-all union that will unionize anybody, has moved in and is trying to unionize all of the economic activities of the town—if you have a filling station and are owner and only employee, they ask you to join District 50 and pay dues. This is supposed to be the first time in the nation's history when a union has attempted to unionize the entire economy of a community, and there is much opposition with a good deal of violence. It is a good example of a small community with a relatively well-defined pattern of life, wanting to improve itself in many ways, suddenly becoming the battleground of nationwide interests. For the moment the pattern of life there is at an impasse and there is no freedom. [Other examples cited in discussion included domi-

tion of communities by absentee-owned industries, the impact of standardized cultural patterns as in television, etc.]

Hollister. Have we enough experience so that we know how a group can successfully develop a variation on a community's established pattern without getting into an impasse or a violent stage?

Federighi. In Yellow Springs that has been an important problem. After Mr. Morgan came with a new educational idea, a great many outsiders have come in and a new pattern has been emerging slowly. There's the question of the townspeople's reaction as well as that of acceptance in the region around.

Morgan. We haven't found a proper solution! I came here as a disturbing element, in that Antioch College had run down to the point where it had very few students and faculty, and cut very little figure in the educational field. I had for years had a certain educational design in my mind that I wanted to give expression to, and the opportunity came to use Antioch as a case. As I got acquainted with the village I found fine qualities that we greatly needed. On the other hand, there was a conservatism of type, in economics, politics and religion, that I would not want to have characteristic of an institution that I was associated with.

That was thirty years ago. I think if I were to come to a similar situation today I would ask myself much more carefully, have I a right to go into a community with a pattern considerably foreign to it? The Antioch pattern as I presented it was foreign to the local community in many respects, as was my own personal pattern. I desired a freedom of intellectual inquiry that at that time wasn't characteristic of the village.

What my associates and I actually did was to try to make an open expression of our convictions in the operation of the College, but so far as possible not to raise issues, not to flaunt our differences. All I could see to do was to live according to the pattern that had integrity to me, but not to bring offense to people who had different patterns, any more than was necessary.

An example of the tendency in the village for people to take their own course and resist somewhat the pressure from outside is the story of our aluminum foundry here. For a while General Motors ran it, and it was unionized like all their other plants. After the local organization took control of it again, the workmen preferred not to have a union. There had been a freedom of relationship that could be less formal than the rules of a union that was far-flung. On the other hand we have other industries which are unionized.

AshaDevi. Our principle is never to leave a location as long as there is opposition to the fundamental principle. Our workers are to stay there. After

the opposition has died down and the surrounding communities accept the principle, then they are free to move on. I would like to repeat the formula of Mr. Morgan—no compromise of conviction, but minimize the exterior differences. I think we call it the minimization of the conscious externals of life—for instance, we counsel the girls to follow as far as possible the accepted dress and behavior of village women.

Morgan. We have sometimes a conflict of two principles, each of which we respect but which are in conflict with each other. One principle of community life that runs back in history is that a community is an autonomous group with a right to its own pattern of life, achieved through the ages, a sacred thing. For outside forces to violate that pattern is about the greatest offense you can give to a community. Recognition of the autonomy of the community is fundamental in human attitudes. On the other hand, we have larger groups than communities and we have come to recognize human rights that are beyond the autonomy of the community. Freedom from slavery is a case of a right so fundamental that it ought to dominate over the right of the local group.

In conflicts of two principles, there is a need of civilization, a need of a spiritual quality. As to slavery, John Woolman had one way of meeting it, going personally from one slaveowning Friend to another through the South, talking things over with them. As a result, the Religious Society of Friends eliminated slavery over a hundred and fifty years ago. That was one way of doing it; the Civil War was another way.

Hollister. In this area of tolerance and flexibility, climate or spirit of give and take that Arthur Morgan included as one of the essentials of real freedom and integrity in the community, a basic question is, can this spirit include communists?

AshaDevi. That is a real problem, because our young people are not so divided as here. Then we have to meet their policy of infiltration; every year we get one or two members of the Communist Party sent to us.

Griscom Morgan. I am reminded of a statement by a man who was a veteran communiteer, and also an autocrat. He spoke of the problem they ran into in keeping their community from being disrupted by dissident or disintegrated personalities, and he quoted from the Bible without realizing the implications of what he quoted—"Where the carcass is, there the vultures will gather"! "We have to ship the 'vultures' out of our community week after week," he added! And it dawned upon me that the community he mentioned was a carcass, and had not within it sufficient inner life, inner power, to master predatory people.

J. H. Kolb, of the University of Wisconsin, wrote us with regard to the topic of this conference, saying that freedom and integrity are not two principles that have to be brought into relation to one another, that you cannot

have one without the other. Without movement, progress, you don't have life; so we cannot think of freedom *from* something. It is a kind of life with which, insofar as it is real and adequate, you'll be able to deal with such people as continually are coming in—the communists are not the only problem. If you have to ship people out that are "vultures" you become isolated, fearful of what the world has to bring you, and you lose out. You have to have the inner principle of life and strength.

"The Communities of Work," Claire Bishop

The story of the communities of work in France is important for us, not as something that we should try to copy here, but as an encouraging example of what uneducated, simple workmen in need have done of themselves. I feel that any answer that people work out spontaneously, anywhere in the world, is of great value to all of us, even if their answer cannot be our answer. So this is a French answer to the problem of making a better way of life.

Many of you, I believe, have read the book [*All Things Common*] and will remember how the first community had a very slow growth. A watch-case maker, unhappy in his way of life and without funds, decided about 1928 that the only way to a solution of the problem of industry was with a group of people—it would be impossible by himself. He was unable to get other workers interested in trying to find something different, until 1940, when France was cut off and defeated and occupied. There was a sense of complete failure, the feeling that spiritually everything had gone. This man found himself in unoccupied France. He finally succeeded in finding, not other watchcase makers or mechanics, but wholly unskilled young men who were willing to join him in search for a way of life "in which the distinction between employer and employee will have vanished." They did not understand very well what he meant, but they were willing to undertake this search with him because they felt up against something which they could not bypass.

He began to teach them in a barn, and after a week's work he called the five or six of them together to go over things. Finally they responded, "We don't know just what you're after, but if we're going to find anything, we must be completely free with each other, to call each other down." That was about the most revolutionary thing that working men could have told the boss in France. He agreed, and they began a second week, a marvelous adventure. I had the privilege of knowing some of them—they said that never before in their lives had they had such a week, the more unbelievable when everything was tight, occupied by a foreign army, sad—yet they knew freedom to a point where they had never known it. It was just simple good sense, the beginning of an extraordinary adventure.

Another of the things they discovered came through their desire to learn to sing well together, properly and not out of tune as most uneducated workingmen did. After long discussion they decided to find out how many watchcases they needed to make in one week to earn a decent living—not luxury, but just a decent living. They might then speed up production, they thought, making time for singing lessons. This opened up a new avenue to them. Some had other things they wanted to learn—mechanical drawing, grammar—and they pointed out to each other that those who learned new things would be of more value to the whole group.

So they made this other great discovery, that work is not just production, but every activity that makes a whole man. They evolved the system that is now used in all the communities of work, that people are remunerated not only for their work in producing commodities, but also for their social value—their "total human value." The system brings a lot of headaches, but the principle is there and they stick to it, because they felt that under the old way they had a split personality—a workingman was treated just as a producer, and the rest of his personality was not taken into account. The women, too, they discovered, should be paid for their work and for their "total human value." And children, old people and sick people also receive pay.

One of the other most interesting aspects of the communities of work, which was discovered gradually, is what is called their "ethical common minimum." They found that they had difficulty in deciding the simplest things—how many hours to work or when to start work—and they wondered why. The reason they found is one that I think many preachers and philosophers would be proud of having found. The difficulty, they said, comes from the fact that each one of us looks at life differently—one is a militant Catholic, another a militant humanist, etc. Nobody wanted to give up his own faith, and they realized that that could not be asked of anybody. But at least ■ step could be taken—each was to write down what he or she considered the most important things in life. It took a very long time, even the physical writing, because they were so uneducated. When they brought the sheets together and read them, they found that, for all their different faiths, they had points in common. These, they said, will be our common ethical minimum, because without planning it, it is evident that we agree on them. And from then on, things went much more smoothly and they found they could agree on these practical questions which had given so much trouble. The discovery led them to further pioneering in this field, until they required each member to study and deepen his own faith—Catholic or humanist or otherwise—in a small group that meets for an hour ■ week. Not even the militant atheist will miss his "spiritual hour"!

They also discovered that the only way a decision could be satisfactory

would be if it was unanimous. They did not know anything about the old Quaker way of working with unanimity, they just found it for themselves. But they understood also that you cannot work up unanimity in a general assembly, and so they hit on little groups which would prepare for unanimity by studying a problem. Neighbors who lived near each other could get together easily once a week in the home of one of them—they insisted on the women being present too. (It never occurred to their French minds to have common living quarters!)

At the end of two years there were ninety of them. They realized then, all of them, including the man with whom they started, that the distinction between employer and employee had in fact vanished. It was an inner distinction which had made it hard. Now that they were no longer split personalities, considered just as makers of things, but were at all times their full human selves, the distinction had vanished. And it was absolutely evident and logical that the means of production should be owned in common. It was done very simply. The originator of the enterprise was overjoyed that the thing had developed of itself, naturally, not out of any theory—none of them had any, and he did not either. It had grown out of their need.

The little plant was turned over to the workers and their families, and the means of production became the property of the community, indivisible, not a matter of shares. It was agreed that the former owner should be reimbursed for what he had brought to the community, if he left, and that certain machines should be given him if he wanted to start another community. At the first election, he was unanimously chosen chief of community.

The technical or managerial part of the business is carried on as anywhere else, with the exception that everyone is elected both for his technical ability and for his "total human value." The pattern is worked out pragmatically, day to day, without the intellectual approach of writing a book about it. There is no tendency to withdrawal from the world, but an eagerness to be in touch with the society around. Community for them is not a goal, but a way to fulfillment. To be of better service in the world, they strictly avoid the possibility of getting rich—income beyond a certain ceiling goes to a fund for helping other communities to start, and ten have been helped in that way by this one community.

They felt that it was insufficient to improve the standard of living, that their need was for more than that—the thrill, the purpose for them appears not to have been to make money, but to work together in a search for another way of life. They did not evolve it out of fear, nor out of regard for what anybody had thought or said before.

The community had a good deal of trouble in 1943 when the plant was burned by the Germans, and some of them were taken prisoner, including the chief. Some were sent to Buchenwald, some shot, some died of starvation.

After the Americans liberated the town those who had been in hiding came back, but they did not know what had happened to the chief. They elected another chief, brought back the machines which the women had saved, and rebuilt the plant. So they became an example of a community experiment whose vitality continued when the original leader had gone.

Several months later when the chief did come back the machines were humming and everyone was happy. He declined to take up his former job, but started traveling over the country to tell people about their experiment, and find whether others would like to do the same. Not only were many communities started, but he discovered that many other little outfits had been started somewhat on the same lines by people who knew nothing about this very successful experiment. There are now about sixty communities of work in France, mostly industrial, and a few rural communities. There are three in Switzerland, one in Belgium (I am not sure if it is still in existence), and an attempt at developing one in Italy. They either started from scratch, or arose from what are called "transformations," when a firm, successful under the old way, decides to transform gradually to the communitarian pattern. Most new communities now have to start in this way, since the economic situation is too difficult for those who start with nothing at all.

A federation of communities has been organized. It does not supply direction, but a clearing house, developed naturally, with a consultation service and assistance in securing loans from other communities. They publish a journal, *Communauté*.

Thus we see in the community of work a pattern which is not political—for people in it are of all political allegiances, and though they may be very militant as individuals in their own party, they do not try to convince the other person. Nor is the pattern sectarian, since there are in it many varieties of faiths. It is a pattern where production is not geared solely to goods, but gives the opportunity to further man's development. They say, "We make watchcases in order to make men"; though of course they are very practical and do produce well.

The pattern is autonomous also, and undogmatic as far as itself is concerned. They do not think they have discovered the final solution, or that tomorrow they must stick to what they decided yesterday. They are very flexible, they feel that this old world is changing and we do not know really how to live in it. We have to invent, to discover. They do not feel like messiahs and have no need to call anybody a devil. And it brings such freedom in the atmosphere that you can hardly believe it—you have to experience it to know that it is true. Several young Americans have visited the communities, and when they come to me in New York they are so enthusiastic about this atmosphere of freedom they have found, that they almost try to convince me again about it!

*Panel, "Freedom in the Business Community," John Given, chairman;
Morris Bean, Arthur E. Morgan, Claire Bishop, Ernest Morgan*

Given. In the economic life of the community, the pattern must include expression of all the people in the community, a place for everyone, with sufficient opportunity for young people. Exclusiveness of groups that have control, and the lack of faith that denies a chance to young people, can hamper a community's economic life.

Bean. Too much attention may be given to techniques, so that we forget the esthetic and poetic aspects of living that are essential for freedom—as the communities of work discovered. One of our difficulties here is the problem of communication—we don't know what different levels of business groups are thinking. The top level people aren't interested in people as people or in their problems at the lower level. We have not gone five per cent of the way we need to go in this area. Company newspapers and pep meetings will not help; small meetings where everyone feels free may help. Continued moving up of workers to management levels will also help.

Our company had an interesting experience of the wisdom and capacity for solving problems that exists in groups of workers. We had no way of providing the usually expensive sickness insurance for employees, though they had every other kind—hospitalization, life, accident, surgical. They studied the problem for some time, and worked out a system that has no equal, we think, and has even resulted in a decrease in absenteeism for sickness.

Ernest Morgan. In our little firm we went through a long process of groping to work out democratic principles, trying out a good many experiments. When we had developed to the point where the rest of the folks could overrule the manager, I knew we had come of age! Some of the things we worked out and stuck to were a two-week annual sick-leave system that no one seems to exploit, and a profit-and-loss-sharing system. Our chief failure has been in failing to appeal to local folks—most of our staff are young people from outside who wanted to move to Yellow Springs.

Bishop. One of the difficulties in the "transformations" into communities of work has been to persuade workers to want freedom. *A. E. Morgan.* Often all people want is a little longer rope! It is a slow process to change from the old pattern where labor was restricted, with no part in design, management or responsibility.

Bean. The size of the plant is a limiting factor. With over 500 employees, I should say the degree of total recognition or the sense of fellowship must be very small. Yet often the product determines the size of the plant.

[From this point the discussion developed into an expression of the

deep-seated contrasts of attitude and feeling that have developed between worker and ownership-management in modern industry and commerce. In the light of this discussion the French communities of work were seen to have more clearly recognized these stresses and misunderstandings, and corrected the property and prestige relationships which cause them.]

How Basic Education Develops the Habits of Freedom and Integrity," AshaDevi Aranayakam

Basic Education in its modern form in India was originated by Gandhi, though it is not something new or revolutionary; it is simple, human, and fundamental. We all saw that inevitably the existing pattern tended to become conflict-riddled, and it was necessary to break past it and go back to the simple original pattern. This is what Gandhiji did for us in India, in all our phases of life, and therefore in education also. I will never forget how he came to me, one morning in April, 1936, saying he had had a revelation so overpowering that it was like a blazing light, the essence being that we must not speak of "work and education—work *is* education!" It was with this concept that he took the Ashram (which had become just a religious group) and gave it its primitive meaning and vitality, its simple, original pattern, where the younger people were educated by experiencing and sharing in the activities of the older people.

Gandhi began his educational experiments first with himself (learning how to starch a collar, etc.), then with his children—who did not go to school but shared their elders' experiences. He felt that physical freedom was necessary for spiritual freedom. Wherever he went, he formed a community around him.

Basic Education is not a stand-still movement but is continually meeting new challenges. At present it is characterized by four outstanding principles: (1) Cleanliness and health applying to the whole of life—in worship, thinking, composting and manuring, healthy recreation, music, etc. (2) Joint production by manual work; our needs are few, and can be easily met by the group. We use local resources as far as possible. We feel that self-sufficiency is vital. (3) Community life, in a truly democratic pattern, handling our own affairs—even the children have their own committees of ministers; there is a general assembly that deals with community problems. (4) A way of life, an "expression of community spiritual life," shown in the daily activities and also in communal expression. There is a continual search for a common form of worship in which followers of all religions can participate. The actual subject of the different religions, in this light, becomes important only as it is vital to living and work. Genuine, understanding love is the basic essential.

*Third Annual Educational Session, Fellowship of Intentional
Communities, Yellow Springs, Ohio, June 18-20, 1952*

The young "intentional community" movement is one of the most heartening developments in the small community field, especially as it was manifested at the conference of intentional communities following the Small Community Conference.

Most community life is unintentional because haphazard, fortuitous, picked up from the past without discriminating thought. Elements of design and purpose when brought into older communities are largely subordinated to the world culture as we know it which has so largely left small community values out of consideration. Hence the need for groups committed to build new small community relationships for the world of tomorrow, to demonstrate new ways of life to be tested and, when good, duplicated.

The conference brought a fresh spirit of spontaneous youth in contrast to the older communities and to new communities growing around older patterns of community living. The evident deep commitment to perilous pioneering enterprise has the same valuable contrast with older communities that a new nation has with the older nations.

This year's session was a significant advance beyond the valuable and hard-working meetings of the past two years, and advanced also in its relationship to the Small Community Conference. The two principal speakers—AshaDevi Aryanayakam of India and Claire Bishop reporting on communities of work in France—were shared by both conferences, and many persons attended both. Six American and two foreign cooperative communities were represented, and many individuals attended who are actively concerned with the intentional community movement, such as Henrik Infield and Edward Norman of Group Farming Research Institute, and the staff of Community Service, Inc. Following are brief extracts from the report of the conference (available from Community Service or from Ed Moyer, F.I.C. secretary, Macedonia Community, Clarkesville, Ga.; \$1 is suggested as contribution to costs and will also bring the Newsletter of the F.I.C. for a year).

In a symposium, "Cooperative Communities around the World," Zvi Ofer, Gvat community, Israel, spoke at length about Israeli communities: There are three forms of cooperative settlement in Israel. The small order settlement is made up of landholders who get from the government as much land as they can cultivate. They belong to a marketing co-op, and mutual aid fund for help in case of illness or death. There are 230 such communities, with a population of 50,000.

In the cooperative settlement, there is joint cooperative production, with payment according to size of family. All institutions except the home are

cooperatively managed. Women run their own houses and contribute a few hours' labor to community work. Twenty-nine such communities have a population of 4000.

The complete collectives, or kibutzim, make possible reclamation projects. They do not necessarily resemble one another, as geography, type of projects and other factors modify the nature of the community. There are 235 of these, with 70,000 people.

The people of the settlements are active in the public life of the country, in parliament and in the labor movement.

The kibutzim have four central agencies whose functions are to help younger settlements, to help in education, to give technological assistance, and to act as a central clearing house for issues between communities. In accordance with their size, income and standards, the settlements pay into a mutual help fund; this is used to assist projects and groups which banks and national institutions consider a risk.

Ed Moyer, on Macedonia: A nucleus of our members shared the experience of Civilian Public Service camps for conscientious objectors. Some were in jail together. Out of this experience came a seeking for a better way to live. While in camp they became acquainted with Morris Mitchell, who in 1938 bought the land which is now Macedonia Cooperative Community.

The problem of Macedonia is the problem of people learning to live together. Each brings his own attitudes on money, family life, work. These attitudes need to be modified and adjusted for community living. Problems such as the place of women in the community, functions of committees, individual responsibility, and education of children in a community school or public school are important.

Claire Bishop. The communities of work are nonsectarian and nondogmatic. The main purpose of production, they saw, is to make men, not products; community is the fulfillment of man. The communities are open to ordinary people, and are interested in the liberation of working people. Most communities share a feeling that anything dividing man into opposing groups should be fought. Opportunities such as a college education should not be a wedge for advancement of one man over another.

Periodically, workers take jobs in other places for a time so they do not become completely absorbed in the protected atmosphere of a community.

Some communities survived the postwar depression in France only because workers would work full-time in their own plant without pay and then go out on other jobs to earn a living. Their survival was not primarily due to the economic efficiency of cooperation.

Some failures of the communities are: (1) Lack of technological skill in some communities. (2) Too much technological skill in others, with a resultant craft-guild-like structure. (3) "Sentimental" failures, resulting from

too large a proportion of crippled veterans and war orphans in some communities. (4) Separation of leadership from workers. The chief of community has ■ great deal of power, and may misuse it. (5) "Transformed" industries have the problems of employers who can't let go of leadership, even though they want to, and employees who don't accept responsibility. (6) Women have a less active part in community life.

AshaDevi. Gandhi developed the ashrams into "Centers of Constructive Work" in the Basic Education program. The central activity is some form of service to the surrounding community—school, industry, medical. Chief principles are: (1) Simplicity. (2) Aim at independence of the money economy. (3) Most follow tradition of family pattern—old couple as god-father and godmother, others considered related as a family. (4) Search for common form of worship. The Quaker form is deeply respected, but seen as a later stage; some outward form seems necessary. We have a great cultural heritage—music, art, etc.—and everyone should have that great inheritance. We observe holidays of all religions; we read all the world's scriptures. (5) Experiencing democracy; children have their own Assembly; all come together to community meetings.

For success we need: (1) A right economic-ethical basis, not depending on charity from outside nor on an industry that is wrong. (2) A rich recreational life, created by the community for itself. Living together is hard. We are lucky to have a rich tradition to draw upon. (3) Love one another.

In a panel on "Problems of Cooperative Living," a letter from Jack McLanahan, concerning the experiences of the Quest group, was quoted: "During the winter we had three families living in the same group of buildings with a fourth living close by. We were then working on a pool-income basis and completely sharing all of our problems. With the departure of one family and another planning to build separately, the McLanahans and the Washburns are the only fully active participants. Thus we are looking for from one to four families to round out the Quest plan for six families.

"We have agreed in analyzing our year and a half experience that these are essential factors in a successful community plan: (a) All of the families must be willing to take the time to sit down and discuss problems of operation and administration as they come up. This means meeting daily for short periods, and for longer periods several times a week. (b) In this time schedule there must be a place for daily meditation and prayer together. (c) There should be—and this is almost a must—a common task or job on which or in which all of the members of the community are engaged. Separate jobs at different points of the compass are very destructive to community integrity. (d) There must be a willingness to offer constructive criticism and be constructively criticized continually as necessary. This willingness must quickly

develop into a facility to do so naturally. (e) In order to give the women participants an opportunity to take full part in the community, there must be a plan for taking care of the children on a pool basis for a large part of the day. In other words, if the mothers must attend to all of the work for their children it leaves almost no time for constructive activity in other areas.

"These are some of the major findings which we have come to think of almost as 'laws' which must be followed if the community is to have even a fair chance of success. We are not at all frustrated or disillusioned by our experience. We have merely changed course a bit and will work toward the time when the above factors will be present and make possible more rapid growth toward our ultimate goals. Quest began and remains an experiment, and we would welcome others to enter into it with us."

In a discussion of the topic "Why Intentional Communities," Clarence Carr of Hidden Springs community viewed the purpose as to enable a group of people to hold a set of values in common, to realize them in their lives, consciously striving to live these values and to love one another. Wendell Kramer of Tuolumne Cooperative Farms, felt the intentional community should enable people to rise to the highest expression of spiritual values, to effectively build a just economic order, and to create an environment for personality development and a complete, integrated life.

During the final business session the name and purposes of the Fellowship of Intentional Communities were discussed. The purposes were defined as: (1) Education; (2) Joint purchasing and selling; (3) Loan system; (4) Contact and coordination; (5) Formulation of standards for membership.

A definition of intentional communities, for determining standards of membership in the Fellowship, was tentatively formulated as follows:

"A group of people which has some form of corporate existence; committed to a way of association involving one or more of these several activities: production for a livelihood, ownership of land, schooling of children.

"A group of people who love each other and their fellowmen, and express this love by sharing together in the realms of the material, social and spiritual, and by witnessing to universal brotherhood and the power of nonviolence."

LIST OF INTENTIONAL COMMUNITIES

As an indication of the extent of the growing "intentional community" movement, and an aid to those who would like to become acquainted with some of these communities, we present the following partial list. Ventures of this kind often change rapidly, in location, nature, and makeup, before they become more

securely established; some of those given here may have dissolved, while many others are being started or are well under way without our having heard of them. Community Service would appreciate further information from all who are better acquainted with intentional communities.

- Edith and Leon Allen, Journey's End, Honeoye, N.Y.
 Wing Anderson, Kosmon Press, 2206 W. 11th St., Los Angeles 6, Calif.
 Arrow Lakes Group, c/o Dave Orcutt, Fauquier, British Columbia.
 Paul and Lela Boylan, Rt. 1, Cloverdale, Mich.
 Bruderhof Communities, Primavera, Alto Paraguay, S.A.; Eberhard Arnold, in U.S. 1952-3, 6100 Ardleigh St., Philadelphia 38, Pa.
 Bryn Gweld Homesteads, Feasterville, Pa.
 Catholic Worker, 223 Chrystie St., New York 2, N.Y. (Maryfarm, in Pa., etc.)
 Circle Pines Center, E. 505 1st Natl. Bank Bldg., St. Paul, Minn.
 Celo Community, Inc., Rt. 2, Burnsville, N.C.
 Cooperative Community, Inc., Glenview, Ill.
 Cooperative Homesteads, Inc., 237 DeVillen St., Royal Oak, Mich.
 Colebrook Cooperative Community, R.R. 1, Cloverdale, British Columbia; or Watson Thomson, 5508 President's Row, Vancouver, B.C.
 Costa Rica settlements: Arthur Rockwell, Monteverde de Guacimal, Provincia de Puntarenas, Costa Rica, C.A.
 David Curtis, Don Booth, R.D. 9, Canterbury, N.H.
 David Dellinger, Glen Gardner, N.J.
 El Guacio Community, San Sebastian La Maria, Puerto Rico.
 Essene School of Life, Tecate, Calif.
 Fellowship Cooperative Assn., R.R. 2, Elmira, N.Y.
 Hickory Hill Co-op, Inc., Box 53, Tappan, N.Y.
 Hidden Springs, R.D. Neshanic Station, N.J.
 Woodland Kahler, Meeting Hill, Littleton, N.H.
 Paul and Betty Keene, Penn's Creek, Pa.
 Kingwood Community, Rt. 1, Box 72a, Frenchtown, N.J.
 Kirkridge, Bangor, Pa.
 Kitsiokla Valley Community, c/o Fred Brown, Smithers, British Columbia.
 Koinonia Farm, Americus, Ga.
 Mildred Jensen Loomis, Lane's End Homestead, Brookville, O.
 Macedonia Cooperative Community, Clarkesville, Ga.
 Madison College, Madison, Tenn.; Seventh Day Adventist, near Nashville; has many offspring community groups through the South.
 Melbourne Village, Melbourne, Fla.
 Dr. Edward Meyer, Wheeling, Ill.
 Minakwa Community, Charles Weidner, Box 683, Two Harbor, Minn.
 Order of Aaron, Partoun, Utah.
 Scott Nearing, Forest Farm, Harborside, Me.
 Pacific Ackworth School, John Way, Jr., 612 Temple City Blvd., Temple City, Calif.
 Penn-Craft Community, East Millboro, Pa.
 Mr. and Mrs. James Perry, Sky Valley, Zirconia, N.C.
 Planned Community Co-op, 2019 Cedar St., Berkeley, Calif.
 Quest, Jack McLanahan, Rt. 4, Box 662 N. Royal Oak, Mich.
 Govt. of Saskatchewan, Dept. of Cooperation and Cooperative Development, Regina, Sask.; several cooperative farms on Rochdale principles—Algrove Farm, Algrove; Laurel Farm Coop. Assn., Meskanaw; McIntosh Farm, Hepburn; Matador Coop. Farm, Kyle; River Bend Coop. Farm, Carrot River; Sturgis Farm, Sturgis; Turner Coop. Farm, Osler.
 Saline Valley Farms, Saline, Mich.
 Sky Meadow Ranch, Bishop, Calif.
 Skyview Acres, R.D., Pomona, N.Y.
 Snake Hill Community, Belmont, Mass.
 Sociedad pro Comunidad Cooperativa, Apartado 112, Universidad de Puerto Rico, Rio Piedras, P.R.
 Tangy Homesteads, R.R. 2, Glen Mills, Pa.
 Tuolumne Cooperative Farm, Rt. 8, Box 1059, Modesto, Calif.
 United Cooperative Industries, 11251 S. New Hampshire Ave., Los Angeles 44, Calif.
 Viewpoint Farm, John Wallen, Box 3 B Rt. 2, Estacada, Oregon.
 York Center Cooperative Community; Arthur Cavender, R. 1, York Center, 55 Rochdale Circle, Lombard, Ill.

REVIEWS

Grundtvig, by Hal Koch, translated from the Danish by Llewellyn Jones (Yellow Springs, O., Antioch Press, 231 pages, 1952, \$3.50).

We started to read this biography to learn about the father of the Danish folk school or people's college movement. To our surprise we found only one short chapter on that subject. But what we did learn about Grundtvig threw much light on the spirit of the folk school movement.

After a youthful excursion into religious skepticism, Grundtvig turned to fundamentalist Lutheran orthodoxy. Then, with no thought of departing from orthodoxy, he envisioned and promoted a revolution in religion and education. He saw that the great realities in religion lay not in a sacred book or creed or formal institution, but in the living stream of culture, unbroken from remote times. The spoken word in human fellowship, expressing the folk spirit, was the essence of value. He saw the folk life of the people and their religious tradition making in each nation a distinctive blend:

"The vital thing was that people were being taught to regard the Christian life throughout as a spiritual folk-life, in living interaction with a leading people's specific development and mother tongue. . . . Living Christianity has never brought its own language with it, but borrows the mother-tongue of each people that it visits."

"Christianity, the heavenly guest that comes to a people, does not fashion its own abode but finds one ready prepared."

In political and social life, as in religion, Grundtvig saw the great reality to be, not written constitutions and laws, not rules and formal organization, but the living cultural stream. Grundtvig wrote a world history of which his biographer writes:

"Its fundamental idea is that every people has its own character, its folk-spirit and individuality, out of which it acts, and which alone makes possible an understanding of events. Nations behave almost like independent entities."

It is by passing on the folk culture that societies endure:

"Only the human voice, the living word can arouse a man to recognition of life and its conditions, but this word is spoken not in a universal language, but in the mother-tongue. . . . The mother-tongue and Denmark's saga were therefore the two pillars of the school for the nation which Grundtvig wished to build.

"Nationality ties the human to earth and time. That man is a linking together of spirit and clay does not mean solely that he is spirit, but just as much that he is clay, which is earth-bound. . . . Man is not an 'ego' but a link in a great national continuity whereby he is joined not to timeless

eternal ideas but to a particular concrete history. And body is included as well as soul. Therefore the national means something far more than a sense of history and poetry; it means temporal competence along the broadest front for deeds of might, and it means initiative. After the middle of the past century it came to mean reclaiming the heath, marling the earth, draining the marshes, the cooperative movement, the agricultural school, and much else of a similar nature."

"A person who has understood what national life is in his own land will approach other nationalities with a deference for life and reality."

Grundtvig never started a folk school himself, but he created an intellectual and spiritual climate in Denmark which gave their character to such schools. A few quotations illustrate this:

"No more of life is grasped than has been experienced, and this applies to the individual as to the race. . . .

"The school's task was awakening, to awaken to an understanding that man is spirit and belongs to a people, to place him face to face with reality —nothing more. The school must not declare any particular view, must not preach, must not even preach Christianity."

"The only good boys'-school for civic life I can conceive of is the house of a capable and enterprising citizen, where boys may acquire both a liking for occupations they will later pursue and a grasp of them, whereas all confinement in scholastic houses of correction is simply their ruin for active civic life. . . . So far as I can see, revolutions like death-agonies will convulse the new people's-world and dissolve both learned and lay society, unless they are forestalled by reforming the school-grave into a nursery-garden for life, so that it may have both leave to develop and light to see what will truly make for its temporal peace and comfort."

Nowhere would Danish folk life be so little disrupted through the years as in the rural communities. It was natural, therefore, that the folk school movement was a rural movement. Most of the schools were and are in rural settings. Though they are centers of liberal culture and not vocational training centers, yet four out of five of their students return to live and work in the small communities from which they came.

Because the Danish folk school has enriched rather than displaced the community folk life, Denmark is stronger, more literate and culturally richer. Yet, as the biographer sees it, what actually has happened is far short of what might have been:

"That Grundtvig's thoughts and words should in manifold ways have influenced practically every educator and type of school in the country is another matter. Each has taken what he could grasp and has sewed it like a new patch on the old garment. And it is not to be denied that by this

method rich fruits have been produced—even though one may still have a feeling that these fruits are but a poor substitute for what might have been achieved."

A Letter from AshaDevi

I returned to Sevagram on the 12th and was very glad to receive your letters. I was delayed in Europe because I was asked by my government to represent India at the International Conference on Public Education. It was attended by about 102 official delegates from 52 governments, including Liberia and the Vatican City. After having been a worker in Basic Education for the last fourteen years, it was an interesting experience of orthodoxy in education. However, the many personal contacts were the most valuable part of the conference.

The most interesting contact was with Dr. Earl McGrath, the U. S. Commissioner of Education. He really understands the true purpose of education. I lent him your article on Basic Education and I have just received his answer: "Last night I had an opportunity to read the articles on community

living in the magazine published by Mr. Morgan. I am very much impressed with his argument that the reconstruction of society must begin in the local community."

Here, our first batch of post-basic students have just completed their course and are going home for a month's holiday before beginning with a next stage. We are at present a community of 350 with about 90 trainees from different parts of India.

Our young science teacher, Mr. Satyanathan, is going to the States on a six months' scholarship. I have asked him to meet you and plan his future educational program.

I hope both of you are keeping good health. I am looking forward to meeting you again when I come next year for the next session of the Social Commission.

—ASHADEVI ARYANAYAKAM

Books on Basic Education available from Community Service, Inc.:

- The Story of Twelve Years*, by E. W. Aryanayakam, brief history, 25¢.
- Seventh All-India Basic Education Conference*, 1951, report, \$1.
- Basic National Education*, Syllabus, Grades I to VIII, 60¢.
- Basic National Education*, Syllabus for Training Pre-Basic Teachers, 50¢.
- A Picture and Programme of Adult Education*, report on Sevagram, 50¢.
- The Latest Fad, Basic Education*, by J. B. Kripalani, satirical eulogy, 60¢.
- The Rural University*, by Arthur E. Morgan, describes Basic Education at all levels and presents the prospect of a rural university, 25¢.